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WEEKLY REVIEW.

—There was a decrease in the value of goods imported into Bombay last year of about 64 lacs. It is notorious that there had been a great deal of overtrading previously, and the reduced traffic is not a matter to be regretted. There must be reduction before there can be healthy expansion. The tendency of modern commerce is to overtrading. If an exceptionally good year occurs, that is looked upon as the standard, and future years must come up to that; whereas, on the principle that every wave is followed by a depression, a considerable reduction should be prepared for. We are not sure that a Sabbatic year would not be a good thing in commerce. As the Jews were to let their fields lie unploughed every seventh year, so it might be a good thing to intermit our manufacturing and trading occasionally. But how would operatives and others live? Very easily, if the grogshops were shut up, and the money put in the Savings' Bank. Such an institution, startling though it may appear, would be better than the financial revulsions that come upon the nations so terribly now and again, breaking half the banks, and throwing thousands of thriftless operatives out of work and bread.

—The following is from the *Indian Statesman*:

We do not suppose the *Guardian* knows the history of Jagannath worship, or that this was the sole cult which shed any elevating religious light upon the masses for hundreds of years. A belief in Jagannath was the common ground upon which Brahmin and Sudra met as equals, and in the temple of Orissa both alike received the sacred food from the hands of the officiating priest. It was the worship of Jagannath alone that raised the Hindoo masses above the trammels of caste, and held out to them the hopes of a happier future than the Hindoo *shastras* had hitherto afforded them. No liberal-minded man who is possessed of any Christian charity, and who knows the blank that the worship of Jagannath supplied in the minds of the people during the darker ages of Hindooism, will offend the feelings of the natives by speaking insultingly of a venerable and cherished rite. Christianity cannot afford to show any jealousy of the Hindoo systems; although its obscurer propagators are constantly injuring it by a display of this petty spirit. We cannot expect Christianity to make much progress in India so long as papers like the *Bombay Guardian* are constantly making it ridiculous.

The food offered to certain idols is *prasád* and may be eaten by men of all castes, but the idea that this tends to break down caste, is fanciful. The very people that partake of the *prasád*, would not take prepared food from one another, for all the Jagannaths in the world. We content ourselves with placing the above on record in our columns.

A day will come when the people of India will know who their true friends are.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

—We have been too long in acknowledging receipt of "Easy Lessons in Grammar," 2nd part, in Marathi. The title here is an index to the work. The difficulties of Marathi Grammar are brought down to the level of common boys in common schools. It is to be had at the Tract and Book Depôt, price 2 annas.

—The *Secundra Messenger* for November has reached us. This is a religious monthly, made up chiefly of selections, and well fitted to accomplish the end proposed, viz.: "the diffusion of Scriptural knowledge, the promotion of Vital Religion and the advancement of Social Reformation." The annual subscription is Rs. 1½, with postage Rs. 2¼. The *Messenger* kindly notices the *Bombay Guardian* in its advertisement columns, and would increase the favour by correcting the statement of our terms.

—"The Old Old Story" has been very happily rendered into Marathi couplets and has been published with the hymns, and poems for children, by the Bombay Tract and Book Society. We are indebted to Mrs. Bissell of the Ahmednuggur Mission for these translations, who has availed herself of the scant leisure afforded by her many and pressing duties to prepare this little book for the use of Native Christians and inquirers. These hymns will live long in the hearts and memories of those for whom they have been prepared.

—An unusually large crop of rice in the Madras Presidency, gives promise of relief for Bengal. But what a pity there is not a line of rail connecting Madras immediately with Bengal! So far from this, the sod has only been just broken, for the commencement of the Carnatic railway.

—The *Freeman* asks where to draw the line between Mr. and Esq. With some the line is determined by the nature of the income; if it is derived from trade, Mr. Some look to the amount of income; £1,000 a year constitutes an Esq. It appears that the line is drawn by certain Societies between guinea subscriptions and smaller ones; give 10 shillings and you are simply Mr. There is another rule that we would submit: if you are writing to a sensible man, address him Mr.; otherwise Esq.

—The *Freeman* of October 3rd has received by telegraph information that Canon Grassi of the Church of St. Mary Maggiore in Rome has publicly renounced Papacy and given expression of his faith in Christ as sole and all-sufficient Redeemer, by receiving baptism from Mr. Wall. We are promised a translation of the letter which he has addressed to the Cardinal Vicar. The *Freeman* adds: "Such an event as a Canon of the Romish Church, in the chief seat of the Papacy, going over to the Baptist communion is the most notable indication that we have yet seen of the glorious movement which is going on in all the Romish countries of the Continent."

—The Ritualists have been making a very singular exhibition of themselves, at the Church Congress recently held at Bath. Archdeacon Denison arranged a special meeting of those who sympathized with himself regarding the revocation of curates' licenses. Certain curates have had their licenses withdrawn, on account of Ritualistic extravagances, and this constituted the grievance which they were called to consider. Some clergyman who was of a different way of thinking, appeared in the meeting, and the extraordinary effect that this discovery had, is thus described in the *Times*:

Half the clergymen rose from their seats and raised a deafening cry of "Turn him out," "Order," "Chair," &c. One clergyman was seen gesticulating with him in a very threatening manner, and a scuffle seemed imminent. The Ven. Archdeacon got hold of his big stick, and, brandishing it towards the rev. offender, shouted at the top of his voice "If you interrupt again I'll have you turned out. My friend, I can reach you with the policeman's batôn, if I cannot with my own stick." The delinquent persisted in trying to make an explanation amidst a terrific noise and renewed cries of "Turn him out;" but a kind of threatening movement towards him by several of the clergy had the effect of causing him to retire behind some friends, and the storm soon abated.

We can learn from this humiliating report, what sort of Church the Church of England would be, if the Ritualists obtained the ascendancy which they are so eagerly and determinedly seeking. If a single gentleman of other views is so unbearable in a meeting, what will be the fate of an Evangelical minority in a Church ruled by Denisonians?

—A Meeting for humiliation and prayer on account of the impending famine, was held in the Town Hall, Calcutta, on Wednesday.

—The *Indian Economist* thinks there is a growing dissatisfaction with Government on the part of the people of this country, that it is fostered by the Native Press, and that some remedy is wanted to give them a better tone. Conductors of vernacular papers write in a tone of exaggerated and perpetual complaint.

Nothing that the Government does is right. The fact is that we are trying an experiment in India, the issues of which are far more important than is generally discerned. To suppose that there is no danger of the experiment failing is most unwise. Without seeking to "bribe the Native Press," it seems to ourselves worthy of earnest consideration whether there is not some way open to Government by which approved candour and loyalty therein might secure honourable distinction.

It is difficult to see how such a way would not be virtual bribery. We do not think there is a growing dissatisfaction on the part of the people. But the fact is this: Government educates twenty young men, creates a great gulf between them and the uneducated masses, inspires them with great aspirations and expectations, but not with commensurate energy, and then opens to one out of the twenty the avenue to distinc-

tion and wealth. The remaining nineteen look upon themselves as injured because they have been simply educated and no more. Something like this we suppose to be the cause that there is so much complaining and unfriendly criticism, in the Vernacular and Anglo-Vernacular papers. Government thinks it has acted most liberally in opening up the new avenues, but for every one that it satisfies, it sends away a host of disappointed and angry candidates.

—In the October number of the *Sunday Magazine* is an article entitled "Some Aspects of Christian Progress in India." The writer says:

From Conjeveram in the south to Serampore in the north the people can be got only with difficulty to drag the idol cars, and that although many are tenants on the temple lands. The idolatrous part of the festival is fast being reduced to a vulgar struggle by the priests for the money that is coming in so slowly now.

The writer says that he has never known the Press to be so bitterly secular as it now is. The writer of the paper is the well-known editor of the *Friend of India*. A suggestion made hesitatingly by him three years ago, that the avails of temple lands might, by consent of worshippers, be applied in behalf of education, has met with the concurrence of vernacular papers. A dozen years ago we pointed this out as a use to which the Government allowances to the temples might properly be applied.

—A contemporary says:

The *Kartikee* fair at Pandharpoor has passed off very quietly, without resulting in any epidemic. The police and sanitary arrangements were very satisfactory, and reflected great credit upon the local authorities. The pilgrims numbered about 50,000 persons. The singular, and rather an exceptional, feature in this fair was that the pilgrims were strictly prohibited from touching the god *Vithoba*, or laying their heads on his feet, by the police peons who were stationed there for the purpose. This has dissatisfied many of *Vithoba's* devotees, and will, it is apprehended, produce a considerable falling off in the number of pilgrims in future.

So, Vithoba is not yet dead. Idolatry dies hard. It is sometimes forgotten that the mind that can so far overcome the protest of all creation as to worship an idol, is not likely to be much enlightened by the inability of the idol to resist an assault. But are the police peons who are so careful of Vithoba's feet, representatives of Government?

—We have received a copy of the Report of the Indian Home Mission to the Santhals, for 1872. We have, by occasional notices, anticipated in part the contents of this Report. 220 were added to the church by Believer's Baptism, in 1872, and so faithful are the converts as witnesses that it has not been judged necessary to have any paid Native agents; and the Lord has greatly blessed this testimony. We have marked passages of the report for transfer to our columns. The leaning towards Christianity has assumed quite a national character in one part of the country, says Mr. Skrefsrud.

—Mr. Gladstone says that "the Ashantee difficulty teaches the desirability of avoiding relations entailing such consequences." Will the lesson be learned? Is there not the possibility of our being drawn into a war in Arabia? The Sultan of Turkey has a quarrel with one of his lieges at Lahej; is this a reason why a force should be marched from Aden? Aden is said to be dependent on Lahej for supplies. Thus it is. Where England sets up a flag, relations of some kind or other are sure to spring up, and, as men are constituted, relations of almost any kind lead some time or other to quarrels. The marvel is that possessing Aden, England should still be confined to that extreme point of Arabia.

—The Pope has been writing to the Emperor of Germany about "the rigorous measures adopted against the religion of Jesus Christ." The Emperor attests before God that the religion of Jesus Christ has nothing to do with these intrigues of Romish Priests against the State, which have occasioned the laws complained of. Here is what he says:

To my deep sorrow, a portion of my Catholic subjects have organized for the past two years a political party, which endeavours to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have, unfortunately, not only approved this movement, but joined in it to the extent of open revolt against existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some Transatlantic States. It is not my mission to investigate the cause by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace, and preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power. I am in duty bound to do it, as a Christian monarch, even when, to my sorrow, I have to fulfil this royal duty against servants of a Church which I suppose acknowledges no less than the Evangelical Church that the commandment of obedience to the secular authority is an emanation of the revealed will of God. Many of the priests in Prussia subject to your Holiness disown, to my regret, the Christian doctrine in this respect, and place my Government under the necessity—supported by the great majority of my loyal Catholic and Evangelical subjects—of extorting obedience to the law by worldly means.

It is a consolation that a day is coming when the religion of Jesus Christ shall be ascertained by a reference to the teaching of Christ. My word shall judge them in the last day. Every plant which my heavenly Father has not planted shall be rooted up. Heaven and earth shall pass away, but my words shall not pass away. Nothing is more distinctly taught in the Scripture than the ever-sufficiency of the word of God, and a fearful woe is pronounced on those who add to it or substract from it, *i. e.* who venture to modify the religion of Jesus Christ. Yet what is Popery, but the Gospel supplemented and implemented by the Pope? The same political movement which the Emperor of Germany has found himself compelled to take arms against, is proceeding steadily, insidiously and unchecked in the British dominions, and it will not be strange if it should one of these days show itself to be in possession of mighty power. The spirit of scepticism that exhibits itself in many of our newspapers, has much more sympathy with Romanism than with "the religion of Jesus Christ," the religion of the Gospel, and cries down every attempt to show the true character of the former. Ritualism has found the benefit of this state of feeling.

—Mr. Gopal Rao Huri, Judge of the Small Cause Court, Ahmedabad, declines the offer of the Bombay Government to send him to England, for the purpose of giving evidence before the Finance Committee. He is at this time persecuted for having allowed his own son to enter his house, after having visited England. He has submitted to the caste authorities the question whether he shall act upon the proposal of Government or not, and they have decided that he must not go. Here is an interesting state of matters, truly. One of Her Majesty's Judges is persecuted for not having turned his own son away from his own doors. Had the son committed forgery, murder or some unmentionable crime, still there are few who would have blamed the father for allowing him to cross the paternal threshold; but nothing of this kind is alleged against him; he has simply visited the land where Queen Victoria has her home; and because his father would not disown him and drive him from his door, he is persecuted. And now he is obliged to return this disgraceful answer to Government: I would go, but my caste won't let me. To the caste that has done its best to make him commit a great crime, to cast off his own son and treat him as a defiled wretch, to the authority of this body, the Ahmedabad Judge humbly defers. We hope the Government will lay to heart the instruction herein given. Men that are caste-ridden to this extent, are not the best men for judgeships.

—A friend at Clifton, Bristol, writes, October 2nd:

Our Bristol Conference terminated yesterday, and, it is hoped, has proved a blessing to many, by bringing brethren of different sects together on the common ground of "Jesus only." It is the eleventh year in which it has been held, and, as far as I have heard, has been the best attended of all. The largest public room in Clifton was on both nights so filled that a second meeting had to be held in another large room close by, and that, again, was filled to overflowing. The large room holds about 2000.

We have been asked to prove our statement that "regeneration supposes intelligence and moral powers sufficiently developed to feel the force of Gospel motives and to yield oneself to Christ." Regeneration is a doctrine of Scripture, and it is only Scripture that can define it.

"To as many as received him, to them gave he power to become the sons of God, even to those that believe on his name."

At first, this would seem to teach that faith precedes regeneration. We learn from other passages however that neither precedes the other; a man is not a believer before he is regenerate, nor regenerate before he is a believer; but that same reception of Christ which is faith is also regeneration. And when we look at this passage in the original, we see that sequence in time is not intended: "authority to be children of God." As it is elsewhere said, He that hath the Son hath life; he that hath not the Son hath not life.

"Whosoever believeth that Jesus is the Christ, is born of God."

"That which is born of the flesh is flesh, that which is born of the Spirit is spirit."

But we are expressly told that the Spirit regenerates by means of the truth.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

"Of his own will begat he us with the word of truth."

"The new man, which after God is created in righteousness and true holiness."

"The new man which is renewed in knowledge, after the image of him that created him."

We need not multiply quotations. The language used constantly implies a change wrought in those who were alienated from God, not without their own consent but with it, not without their own reception of the word by faith. And we are taught

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concerning the new life that it is maintained in the same way.

The question is not if infants may be saved. The question may not, we think, be raised, for there is nothing to show their condemnation. The principle is laid down that where there is no law there is no transgression. But what is salvation? It is such a union to Christ as obtains spiritual life for those who are united to him. As soon as a child understands sin it can understand salvation. With the first approach of temptation, succour may be offered and accepted. And if its moral development takes place where there is no solicitation to sin, so much the better.

Reference is made to John the Baptist, who was filled with the Holy Ghost, even from his mother's womb. We must explain this by the nature of the case. The meaning can only be that as the moral and spiritual character of John was developed, he was favoured with extraordinary influences of the Spirit. So God said to Jeremiah: "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

"The child is born the natural birth without consciousness or intelligence; may the second birth not also take place even where intelligence is not possible?"

That this is pressing the parallel altogether beyond Scripture, is, we think, evident from passages already quoted.

There is an inborn tendency on the part of the young of all creatures to be assimilated in their growth to their parents; and the Spirit of God is necessary that this tendency in man may not develop into sin. But we go further. We do not believe that in all the universe there is any such thing as right moral action, apart from the divine Spirit. There is none good, save one, God. Of Him, through Him, and to Him are all things.

If the doctrine of Baptismal Regeneration is true, the children thus regenerated should give the evidence of it the moment that moral action begins, in a hatred of sin and a love of holiness. The absence of such evidence is a disproof of the doctrine as far as regards those who are ordinarily said to be the subjects of it. We stand by what we have already said on this subject:

"Believing parents may present their child in baptism to the Lord and confidently expect that the Spirit of God will be with them in all their efforts to bring it up in the nurture and admonition of the Lord. They may believe that as the powers of the child unfold, the Spirit of God will bless their wise endeavours to bring it under the power of the word."

Believing parents cannot escape the responsibility laid upon them to seek earnestly, faithfully and wisely the union of their children to Christ. We see with what intense anxiety they hang over the child when its life is threatened by some alarming disease. Can the Spirit of God be expected to make much account of a solicitude for their spiritual salvation, that falls much short of this in depth and intensity? When "the hearts of the parents are turned to the children" with something of the earnestness with which they sought their own conversion, we do not doubt that we shall see glorious harvests of grace among the little ones.

DR. ANDREW THOMSON, in the *Day of Rest*, treats a very important subject, the decay of a Christian's first love, and gives the following list of the symptoms of such decline:

In such circumstances many former acts of love are likely to be omitted, and even the old services when continued are not done in the old spirit; but it is necessary to be more detailed in our reply. Thus, when private devotion is rarely had recourse to as a privilege, but is rather performed than enjoyed, and there is comparatively little of the "spirit of adoption,"—when the man is more inclined to rest in his religious knowledge than to make it the matter of devout meditation, the daily pasture-ground of his soul, and to turn it to its practical uses upon his character and life,—when the interest of his mind is much fixed on secular matters, and enjoyment is mainly sought in objects which, though not sinful, are not spiritual, and religion has come to be regarded as in great measure a system of restraints,—when there is a labouring still in the cause of God, but the work has less of heart and joy and music about it,—when there is diminished concern about the spiritual good of his family and kindred, and a courting of worldly society rather than a seeking of companionship with them that fear God,—when there is a frequent treading on the verge of the forbidden, and the heart is hankering after what the hand dare not touch, and fear has far more to do with duty than affection,—when there is little of a praising and thankful spirit about his piety, and he resembles the wounded lark, which neither sings nor soars,—when the public ordinances of religion are attended on irregularly and listlessly, and excuses for absence from them courted rather than overcome,—when there is little sympathy with the joy of the blessed angels over the repentance of a sinner and the progress of the kingdom of God in the world,—when service for Christ is coldly measured and weighed out in minims and scruples, and there is none of the lavish prodigality of the woman with her box of spikenard, who did her utmost and gave her best,—when symptoms like these show themselves, there is begun spiritual decay upon the soul, the golden candlestick has gathered dimness and dust upon it, there is a withering coldness creeping around the heart, a loss of first love, and it is more than time that the red danger-signal were up.

Our love is as our perception of God's love. When a sinner first finds the pardoning love of God, he is greatly assisted in his realization of that love, by the sense of his great deliverance. There has been a great transition; he has passed from death unto life; he is in a new world; and it would be a wonder if he were not greatly affected by the goodness bestowed upon him. The thing for him now is to give heed to the promise, "Unto him that hath shall be given," and seek to know more and more of God's love. Let him learn that there are heights and depths of Christian experience, of which he has no conception. Let him learn that the same power which brought him into the grace wherein he stands, must keep him there. Let him look at those around him who are in need of salvation and seek to be a helper to them. Let him embark in work that will make him continually conscious of his need of the Holy Spirit. This is the great hindrance to progress in many of our churches; the church-member is not from the outset taught his responsibility to be a light, holding forth the word of life. His main endeavour is to stand fast, whereas his safety is in pressing forward. The Ephesian Church, of which John reports that it has lost its first love, would have done well to have given heed to Paul's prayer in their behalf (Eph. iii. 14-21): and we too would do well to note what unsullied heights of Christian experience flash their roseate light upon us, from this prayer, inviting us to avail ourselves of the infinite resources here placed at the disposal of the believer.

The Bombay Guardian.

SATURDAY, NOVEMBER 15, 1873.

THE FIRST LETTER OF THE GOSPEL ALPHABET.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—Matt. v. 3.

There was a general expectation among the Jews a little before the ministry of Christ commenced, that the kingdom of heaven, the Messianic kingdom ruled by heaven's own laws, was about to be set up. This expectation was not confined to the Jews living in Judæa, but prevailed also among those who were scattered abroad so widely among the nations, and was by them communicated to the Gentiles, and we find intimations of it in Latin writers of that period. The Sybilline books show even that some of the distinctive features of the Messianic reign were known to the Gentiles. The modern Jew is bound to take note of the existence of that wide-spread expectation, confessedly derived from the Old Testament prophecies, of a Saviour just then to appear. The entire Jewish nation bore testimony in the days of John the Baptist that the time for the appearing of the Messiah was then up; and the modern Jew is condemned by that expectation. We can easily show how it came to pass that with such preparedness on their part, they still for the most part failed to recognize in Jesus the Christ. They were not content with the characteristics of Messiah's kingdom given in Scripture; they insisted upon assigning to him certain functions that did not enter into his mission; specially, they demanded that he should deliver them, God's chosen people, from the Roman yoke, so galling to their pride.

Jesus appears, and, in the Sermon on the Mount, proceeds to unfold the characteristics of his kingdom. Not all the circumcised descendants of Abraham are to be reckoned citizens of this kingdom; the baptism of John might have shown them this; not the scribes, the Pharisees, the lawyers, were to be the subjects of the kingdom; but those only, no matter of what class originally, who possessed certain spiritual characteristics. These spiritual features he proceeds to pourtray, and the first is, poverty of spirit. The poor of spirit are blessed, for theirs is the kingdom of heaven. This may be designated the first letter in the Gospel Alphabet.

The poor in spirit are they who are consciously poor in those things in which men ordinarily glory. They are poor in their own estimation; poor in merit, in goodness, in wisdom, in moral and intellectual power. They have received the testimony of Scripture as to their privation of all goodness, the utter failure of their lives, their absolute dependence on God for the power to do any good thing. They have learned that there is none good save one, that is, God. In view of the true standard set before them, they have ascertained the beggarliness of that personal righteousness in which they formerly trusted, and found out that their indebtedness is ten thousand talents. They have become acquainted with the love of God in Christ crucified; and have learned that the least gift of that love is worth more than all possible human acquisitions. The light from the cross hath stained the pride of all greatness.

The multitudes on the plain of Shinar

would erect a temple reaching to heaven. In all false religions, the standard coin is human merit, gained by honour or service rendered to the object of worship. These descendants of Noah resolved to obtain infinite merit by rearing, in honour of the God of their imaginations, a pile of incomparable height; merit that should be sufficient to provide for every one that took part in the building, an undoubted passport to heaven. So it has even been from Adam downward. Man will have nothing to do with religion except as a means of obtaining righteousness, of acquiring a *claim* to the good things of heaven. The first letter in the alphabet of the world's religions has always been, Blessed are the meritorious. See then the stupendous pile that rears its head on high on the plains of Shinar, visible at the distance of two or three days' journey; it is really a glorification of man, a mighty symbol of human merit. But in some fragile hut upon that very plain, might possibly be found one who had learned the lesson of his own nothingness and wretchedness, and had abandoned, as one would abandon a sinking craft, the idea of his own goodness; the meanest workman that passes him by reviles him; but hear a voice that speaks from heaven: "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

What is the glory of man? What is that bright magnificent destiny that God had in mind in creating him, that caused the morning stars to sing together and the sons of God to shout for joy? The glory of man is to be the temple of the living God. (Isaiah lxvi., 1, 2.) But unless he be emptied of self, he cannot become the habitation of God. The idol that defiles it must be cast out, that the glory of the Lord may descend upon it and fill it. But we find that there is nothing whatever that man so stubbornly resists, as the attempt to take away from him his supposed righteousness. Point out the defects of his idol, he offers to effect some improvement; he will modify his plan a thousand times, but give it up never. Thus he makes it impossible that the kingdom of heaven should be his.

By the knowledge of Christ, the believer is brought to abandon his self-trust. He sees that the greatest and worthiest being that ever trod this earth, the express image of the Father, filled with all the fulness of Deity, and in his humanity free of all sin, did yet discard altogether the idea of any merit in his humanity: Why callest thou me good? I can of mine own self do nothing; there is none good, save one, that is, God. He sees this Jesus immolated for him, and learns what frightful guilt attaches to the whole of his self-life. Renouncing himself, he is cleansed from all unrighteousness and becomes the temple of the living God.

THE SUNLESS NATION.—XV.

(An Allegory.)

The faithful words of the One-eyed produced a very great impression upon all the company there seated at the breakfast table. A dead silence ensued, and as I looked around I saw that several, among others the daughter of our host, had evidently felt the truth and force of the words, and were pale with conviction. The rest of the company appeared a good deal annoyed and waited for some one to reply. After a few moments a young lawyer made answer thus:

The Lord Jesus never intended his words to be taken literally. He recognized in men the existence of a common-sense that would protect them from taking his words literally. It will be enough to consider what would be the effect of the adoption of certain views, to make it evident that these views were not inculcated. Just let us suppose an entire population thrown into such a fervour on the subject of salvation, as breathes and burns in the words of our afflicted friend here, and you will all at once see how utterly uncalled for is such a state of mind. One or two men may become wild under the impression that there is a possibility of their being cast into the lake of fire, and society knows how to continue essentially as it was; but let all classes of men and women be taken with this madness, and we should see at once how unsuitable are such ideas. Some of our best fruits and vegetables come involved in husks and manifold envelopes, which must be taken off and cast from them, in order that the fruit may be available. So is it with the words of Christ. They needed voluminous envelopes, and have them; these we throw away and content ourselves with the fruits. Common sense is necessary, and this enables us to understand Christ as he meant to be understood. It was prophesied of Christ that he would not break the bruised reed nor quench the smoking flax, nor would his voice be heard in the streets. He is no demagogue or revolutionist. He *leavens* society, introducing principles that gradually influence for good men's ways of thinking. I have no doubt you seem to yourself to be his ardent follower, but I fancy the Master would say "You know not what spirit you are of."

Many of the guests looked their approbation and seemed to be encouraged by these words. One-eyed made answer thus:

May we not believe that the apostles whom Jesus ordained and sent forth to preach his Gospel, after having so carefully instructed them, knew the mind of Christ and gave expression to it? Was it not with the Spirit of Christ they were anointed on the Day of Pentecost? On that occasion they required their hearers to save themselves from that untoward generation; so far from recognizing society, they charged home upon it the guilt of having put to death the Prince of Life. And afterwards they were spoken of as those who had turned the world upside down. Why are we taught to pray "Thy kingdom come," but that another kingdom is here ascendant? The Prince of Darkness is called the god of this world. Men grow up in this bastard kingdom, and their minds are moulded and fashioned by its laws and usages, and thus become incapable of even seeing the kingdom of God. If Jesus was not conscious that his doctrine was diametrically opposed to the doctrine of the world, why did he announce that his disciples would be visited with the world's hate and reprobation? Can you say that one is your Master? That the law of your being is to do the will of Christ? You cannot say it. You know that it is easier for you to transgress the law of Christ than to go contrary to the wishes of any of your friends in this assembly. You are chiefly annoyed with me just now because I have not paid so much deference to the wishes of your guests, as to keep back unpalatable truth. It may seem presumption, but it is not. There is no one here more unworthy than myself, and I do not think any one can say more discreditable things of me than my own heart does. But I claim this for myself, that I love you all with something of the Master's love, and therefore give you not the words which man's wisdom teacheth, but the words of the Master himself. He has redeemed me to himself that I may be a witness of his truth, and carry on his testimony. Mere human love, which is too often but a refined and disguised self-love, would flatter you, would say, peace, peace, would banish the idea of danger. But the love that is from above is indissolubly allied with truth, and demands that you should know as soon as possible your need of a new heart, and the readiness of the Prince of Light to give you the best of treasures.

Lawyer.—Judge not, that ye be not judged.

O.-E.—But I have been judged, self-judged and self-condemned, and willingly take the lowest place of all. Oh, what a happy day would this be to me, if I could be of use in leading some one to Him in whom alone we have righteousness!

The company dispersed. Several spoke to the host recommending him to get rid of us as soon as possible. But his daughter came up to us and willingly heard us concerning the wonderful love of the Prince of Life. She appeared greatly troubled. Some of her companions sought diligently to recall her thoughts to the gaieties in which they were engaged. We spoke to our unseen Lord concerning her, and later in the day we had the joy of seeing a new expression on her countenance, betokening the peace and joy of reconciliation. Nor did she keep back the confession of what had been bestowed upon her. And there was an under-servant also, who received our message and became the happy subject of the Lord of all. And the dear boy who had been raised from the water, was made acquainted with the higher salvation. Then the father himself seemed to get a new light, and to be ill at ease. But at this juncture the lady of the house thought proper to intimate to us that on the whole it was desirable our visit should terminate: though she hoped we might return again when there would be fewer guests in the house.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I have perused with much satisfaction and with increased light your article on "Infant Baptism" in the last *Guardian*. It is in no "spirit of controversy" I am led to pen this letter, but the following query is pertinent to the subject.

If Baptism of the New Covenant has taken the place of Circumcision of the Old Covenant, and if the latter meant precisely what Baptism means in the Christian dispensation, viz. "The visible and outward sign of an inward spiritual grace," why is it necessary that a converted Jew on professing Christianity be baptized?

Will it not be sufficient that he renews his "circumcisional" covenant, in the same manner as a nominal Christian (who has been baptized in infancy) would renew his baptismal covenant on conversion or at the "New Birth"?

This view of the subject has often struck me, but I have never had an opportunity for instruction and light.

Yours,
YOUNGER BROTHER.

November 4th, 1873.

[A new covenant was to take the place of the old one, no longer confined to the Jewish nation, but common to mankind, and bringing extraordinary spiritual aid to men. (Heb. viii. 7-13 and 2 Cor. iii. 7-18.) As there was a new covenant, it was fitting there should be a new sign or seal. The Jews who went out to be baptized by John, declared themselves thereby candidates for the Messianic kingdom, which they were then looking for.—Ed. *B. G.*]

Notice.

We have received on behalf of the family of Mr. Thomson, killed in the House of Correction: J. B. Rs. 10, G. B. 5, J. S. 5, T. G. 10, E. C. 2, M. and J. C. 5, Friends (various sums) 25, S. S. 5, A. M. 5, M. M. 1, S. P. 1, L. 50, M. 2, A. J. 20, E. B. 5, J. B. 1, B. 1½, C. B. 10, G. C. 10-6.

Epitome of News.

Saturday, November 10, 1873.

—The first sod of the Carnatic Railway was turned at Chingleput on Wednesday morning.

—Private Turner, 51st, has been sentenced by court-martial to penal servitude for life for having attempted to shoot a corporal, who was asleep at the time, at Fyzabad.

—*Bombay Gazette:* "On Thursday a Hindoo cowherd, while in charge of his cows on Malabar Hill, was bitten by a snake. His friends made use of fowls and chickens to extract the poison, seven of which died apparently from the effects thereof. The man recovered."

—*North China Herald:* "The Rev. Père Hue, accompanied by a native priest named Ta'y, went to the city of *Ki'én-kiáng-hi'en* with the intention of taking possession of a small house bought with the express permission of the high authorities of the province, superior to the local mandarin, who himself, seemingly acquiescing in the project, had previously informed the missionaries that nothing hindered their entering his territory. Suddenly,

on the 5th of September, the residence of the two missionaries is invaded by a mob, who, rushing upon them, dragged them along the street, beating and wounding them till they had in their hands but two dead bodies. Naturally the mandarin *Koui*, to whom suspicion points strongly as the author of the riot, stopped quietly in his *yámen* throughout, and did not attempt to restrain the outbreak. Is it to be hoped that the Foreign Legations will at last join in a common understanding to put an end to so frequent, so illegal, and so abominable crimes? There is open to them a very simple and, moreover, a very legal way, and one almost in conformity with the Chinese regulation, that is, to make *only responsible* for such crimes the mandarins of the place and the chiefs of the municipality (two powers who united are sovereign in China and do as they like), and never accept in their stead the poor misled people, who do nothing but comply with their mandate. Will M. Hue be the last victim of Chinese perfidy? Or will, in the future, as has happened *three times* during the last eight years, a petty mandarin—nay, a private person—be allowed to violate with impunity the most solemn treaties, and to butcher inoffensive and peaceable missionaries?"

Monday, November 11.

—*Pall Mall Gazette:* "Last Saturday M. Guizot completed his eighty-sixth year. This long life, begun amidst the storms of the first revolution—for his earliest recollection is being taken one winter morning by his mother to bid adieu to his father, who was guillotined that day—this long eventful life is closing in the serenest old age. 'Saint-Père Guizot,' as an opponent contemptuously terms him, is in truth a 'holy father' to and among his family. At Val Richer he rises at 6 A.M., works at his 'Histoire pour mes petits Enfans' until *déjeûner*, then for an hour or two the old man, in his broad hat and grey coat, is seen walking about his garden and grounds alone, or with his children or grandchildren. Afterwards he works again, ending the day by a cheerful social evening, to which, with faculties unimpaired, he contributes at least one-half of the enjoyment."

—A correspondent of the *Indian Statesman* inquires if at the time of the moon's eclipse the other evening the sun was eclipsed to the moon. Can you stand in the shadow of a house and see the sun?

—Another coal-ship has been burnt at sea, the *St. Mungo*, Dundee for Calcutta. The crew are safe at Mauritius.

—*Bombay Gazette:* "It is with deep regret that we have to announce the death of Lieut.-Colonel John Tisdal Annesley, of the Staff Corps, Paymaster of Pensioners of the Bombay Army. This melancholy event took place at the residence of Dr. Partridge, Mazagon, at five o'clock A.M. yesterday. The gallant officer was attacked a few days ago with a bilious complaint, which affected the liver and ultimately poisoned the blood, and he expired in a state of unconsciousness. All that medical science could suggest was done for the sufferer, and the lamented gentleman was attended until nearly the last by his daughter. Lieutenant-Colonel Annesley entered the army in 1842, and served in the Persian war in 1857, obtaining a medal and clasp, but most of his service had been passed upon the civil military staff. The deceased officer took a lively interest in the charitable institutions of the city, and was eminently noted for his high Christian bearing and religious tendencies. The last sad honours were paid to the memory of the deceased last evening at five o'clock at the Sewree cemetery. Nearly all the officers of the garrison attended, and many private friends. The deceased was carried to the grave by six soldiers, and his pall was borne by some of his old comrades. Colonel McLeod and Dr. Partridge were among those chosen to represent his most intimate friends. General Gell and his son followed as chief mourners. We have seldom heard the funeral service so impressively read, and the Rev. Mr. Robertson performed his duties with a feeling and taste that made every one remember the dear old pastors of our home far away in the West. One thing was observed at the funeral which we ought not to omit mentioning, viz. the large attendance of the European and East Indian women pensioners of this city. They mustered in force, and if sobs and tears are an index of sorrow and respect, these expressed the grief which oppressed them. Colonel Annesley was a man of large heart and ever ready to assist the poor. In a word, he was a friend of the friendless, and no higher tribute could have been paid to his memory than the honest and honourable compliment which we witnessed, viz. the tears of the poor, shed in the lonely and beautiful graveyard at Sewree."

—J. M. M. in the *Bombay Gazette:* "The theory of the Papacy and the modern theory of a constitutional government cannot continue to co-exist when the supporters of either are in earnest in enforcing them. At the beginning of this century it was supposed that the Popes had practically abandoned their claim to universal sovereignty, and this belief led the allied sovereigns at Vienna to make the fatal mistake of reconstituting the States of the Church, and so postponing till our own day the creation of the kingdom of Italy. Pius IX., however, has revived the pretensions of Hildebrand, and made the Papacy a greater danger even than the International to modern society. Every fresh misfortune that befalls him only increases his arrogance; and the Emperor William and King Victor Emanuel have evidently made up their minds that they will either break the Papacy altogether or be broken by it. The present Pope will, no doubt, be allowed to end his days in peace at the Vatican, and to go on cursing the King and Emperor till his breath fails him; but it will not be at all surprising if on the death of Pius IX. Germany and Italy refuse to recognize as his successor in the Bishopric of Rome any prelate who will not take such an oath of allegiance to King Victor Emanuel as Bishop Reinkens has taken to the Emperor William."

—H. M. S. Troop-ship *Crocodile* arrived yesterday from Portsmouth, with 58 officers, 7 ladies, 9 children, 975 men, 81 women, 99 children, and 5 female servants.

—A crowded meeting was held on Saturday in the Town Hall, and it was resolved to memorialize H. E. the Governor to refuse his assent to the new Salt Bill.

—In reply to the Pope, the Emperor of Germany, "throwing over finally priestly intrigues, and taking advantage of the Pope's boast, 'I speak with frankness, for my banner is truth,' writes: 'The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues, any more than has truth, to whose banner, invoked by your Holiness, I unreservedly subscribe.' The letter culminates in the following striking passage:—

"'There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed—which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess—does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ. The difference of belief does not prevent me living in peace with those who do not share mine, and offering your Holiness the expression of my personal devotion and esteem.'"

—*Overland Mail*, October 19th: "Mr. Spurgeon laid the foundation-stone of a new college at the rear of the Metropolitan Tabernacle on October 14.

"Mr. Spurgeon said in his address that his congregation had acquired property in the Tabernacle, the Orphanage, and the Schools to the amount of 100,000*l.*, and the College of which they were now about to lay the first stone would also soon be their unencumbered property. Their object in establishing this college was that when they found a young man who had a genuine mission for the ministry but who unhappily dropped his 'h's,' or said 'We was,' to give him such a culture as would make him a fit and suitable teacher of religion."

—At the meeting of the Baptist Mission, Nottingham, Rev. C. B. Lewis, of Calcutta, said: "Out of thirty European missionaries of the Baptist M. Soc. in Bengal and the North-Western Provinces, eight were now at home. Besides these, six others were needing to revisit England, and may be expected to come hither as soon as arrangements could be made to fill their places. Thus nearly half of the Society's European missionaries were either already absent from the field, or were really unequal to the discharge of their laborious duties there."

—*Friend of India:* "Dr. and Mrs. Mason have left Tounghoo, and that lady's portion of the Karren Mission is under an agent of the Propagation Society, who is also officiating Chaplain. In a public letter he states that the Roman Catholics are certainly gaining ground."

—The Church Missionary Society has had a gift of £100,000 towards its permanent funds.

Tuesday, November 11.

—*Lucknow Witness:* "The Synod of the American Presbyterian Church in India meets at Dehra, on the 14th instant.

"An important conference of Presbyterian ministers and laymen is to convene at Allahabad on the 24th instant. The object of the meeting is to secure a closer union of the various Presbyterian bodies represented in India. We understand that delegates from the Established Church of Scotland, the Free Church, the United Presbyterians, the Irish Presbyterians, and two or three bodies of American Presbyterians are expected to attend. The object of the conference is a noble one, and every rightminded Christian will wish it all success."

—It is astonishing the fearlessness with which some men will repeat calumnies when Christians are the subject of comment.

"The *Delhi Gazette* quotes from the *North-West Herald* a story which has gained currency in Allahabad, to the effect that 'some representatives of a dissenting body' tried to oust the congregation of the Railway Chaplain, and gain possession of the building in which they worship. We have taken the trouble to examine carefully into this case, and find that the 'dissenting body' gained their first knowledge of the affair from public rumour. They never made an offer for the building, never were in communication with its owner, and never wished to possess the building. A shrewd native obtained a three years' lease from the present occupants by frightening them with a story about competitors being in the field, and the too credulous victims of the strategy were thoughtless enough to give publicity to the story before inquiring into its truthfulness. This is the sum total of the affair."

—Rev. E. M. Wherry of Lodiana in the *Lucknow Witness:* "I now bring to the notice of your readers a young man calling himself sometimes Ghulam-ood-deen and at others Ghulam Masih. He is small and slender, with black hair and smooth face, and talks very rapidly. This young man has been baptized twice, once at Delhi and once at Sharunpore, and has distinguished himself by repeated thefts and forgeries."

—Mr. W. H. Harris, chemical analyst, was found dead in his bed on Saturday morning.

—Mr. Iltudus Pritchard lectured yesterday at the Framjee Cowasjee Institute, on the invitation of the Bombay Association.

—Mr. James Taylor is to be the next Sheriff of Bombay.

—There has been a presentation of prizes to the pupils of the Church Mission School at Kurrachee. Sir Wm. Merewether, Commissioner, was present, and warmly congratulated the Rev. Mr. Sheldon on the success of his labours.

Wednesday, November 12.

—The papers yesterday announced the death of General Olpherts, and gave a long list of his war services. To-day they revoke the announcement. The report was a mistake.

—The Bombay Municipality have decided to reduce the house-rate to five per cent.

—The *Bombay Christian Herald* tells us that there is an indigenous mission in Orissa, founded and carried on by Native Christians of that province.

—The same: "While lately recommending a more frequent and unreserved interchange of pulpits among ministers of different denominations in this city, we had expressed a hope that the Rev. Mr. Bomwetsch, who had already broken the ice of Episcopal exclusivism by preaching from a Congregational and a Free pulpit, might one day complete the start by inviting the Congregational and the Free minister to his consecrated pulpit. We are glad to learn that Mr. Bomwetsch has since had the Rev. G. D. Maitra, Pastor of the Free Bengali Church, to preach from his pulpit."

Saunders' News-Letter and Daily Advertiser: "On Sunday last a special service was held in the Metropolitan Hall, at twelve o'clock noon, at which the Rev. John Madden, a Roman Catholic priest, diocese of Elphin, publicly renounced and protested against twenty-seven of the chief errors of the Church of Rome, and professed his allegiance to the Crown of these realms, in the presence of a large and respectable assemblage, who took a deep and earnest interest in the service of the day. The Rev. Thomas Scott presided and conducted the service, after which the Rev. Professor Loftus addressed the congregation, taking for his text the latter part of the 4th verse of the 18th chapter of the Book of Revelation—'Come out of her,

my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' "

THURSDAY, NOVEMBER 13.

—"Reuter telegraphed from Calcutta last night:—The latest official reports on the condition of the crops in Bengal state that generally there is no improvement. Slight rain has fallen in some places, but not sufficiently to benefit the standing crops, although it has partially facilitated the sowing of later crops. In Patna and Rajashahye divisions the prospects are reported to be very bad, and getting worse. Some districts report brisk exportation going on, others report steady importation."

—"The *Indian Daily News* is informed that a young Hindu student of the Serampore College, and a resident of that town, named Bhuggobutty Churn Ghose, has embraced Christianity. He was on Sunday last baptized by the Reverend George Kerry at the Baptist Mission Chapel at Entally. His family are trying to conceal it, and have threatened to turn him out of the house should the matter get abroad. The convert has attained his majority."

FRIDAY, NOVEMBER 14.

—Rev. Wm. Taylor writes from Calcutta, 10th: "We opened our Bow Bazaar bungalow yesterday at 7 A.M.; 28 by 50 feet, in the clear, plank floor on teak sills and joists raised above ground on brick pillars; cost about Rs. 4,000, seats Rs. 420, gas pipes and fittings Rs. 187, total about Rs. 1,600—a well-ventilated and very comfortable Hall."

—*Times of India*, Baroda, Nov. 10: "On the 5th instant a larger number of prisoners,—the majority of them are, it is said, the late King's *khidmutgars*—were released from the City jail. Colonel Phayre and his assistant Mr. Boewey have both, by their untiring zeal and energy for the welfare of the poor subjects of the Gaekwar, endeared themselves to all. The evening previous to the lunar eclipse a distribution of money and shawls was made by the Hindoo folks here to a number of Deccanee Brahmins. The Hindoos, I am told, are made to believe by their *Joshees* that an impending calamity is evaded by the distribution of alms during an eclipse, for '*Rahoo*' the dragon, according to the Hindoo *shastre*, is supposed to devour the sun or moon during an eclipse. A gift interposes, and the coming evil is '*scattered to the winds*."

—Deaths last week 273.

—The wheel tax and water rate have been lowered by the Bombay Corporation.

—*Times*; Rome, October 9: "There is nothing more anomalous than the position of the so-called 'Prisoner of the Vatican.' A fallen sovereign, invested with all the outward show without any of the responsibility of his lost power, inviolable, infallible, and unlimited in the indulgence of his humours and passions, is allowed to reside in the old home of his departed greatness, surrounded by the fulsome homage of a few fanatic partisans, flattered by the ceremonious deference of a mock diplomacy, and he yet finds himself all the while face to face with his victorious adversaries, with the people who have gone, and are ready to go, any length towards provoking his wrath. What could not a wise, temperate man have made out of this exceptional position? And of what inestimable value would not a golden silence have been for him? But Pius IX. is incapable of moderation or silence; he knows not how to hold his tongue; and, encouraged by his example, screened by his inviolability, and admitted to a share in his impunity, his priests and Jesuits echo his foolish words, and in their journals and from their pulpits, spare no insult, no outrage, by which they may hope to wear out the most heroic endurance, and to drive their opponents to extremities."

—*Overland Mail*, October 24: The correspondence between the German Emperor and the Pope continues to create great excitement, not only in Germany, but also throughout Europe. Archbishop Manning made the letters the principal topic of his discourse last Sunday.

The King of Saxony is seriously ill, and his death is hourly expected.

A declaration has been made by Marshal MacMahon that in the event of a Republican majority in the Chambers he should consider it his duty to retire. In such case it is asserted that General Chanzy will be appointed as the successor to the Presidentship, notwithstanding it is reported he has declined the honour. The members of the Left Centre have expressed it as their conviction that a Monarchical restoration will only lead to new revolutions. It is also stated that the Comte de Chambord has consented to recognize the tricolour as the national flag, and that he will be prepared to salute it on his entry into France.

Admiral Lobo, the Spanish admiral, has explained that the cause of his recent retreat was owing to a defect in the engines of his only ironclad, the *Vittoria*, which rendered her comparatively useless. One of the insurgent vessels, the *Fernando el Catolico*, has been sunk by a collision with the *Numancia*. Another statement is to the effect that the latter vessel sunk her colleague for parting company, and for refusing to obey signals. Many lives are supposed to have been lost by this event. The insurgent fleet have captured and plundered several Spanish merchantmen, some of them having English property on board. The Cartagena insurgents made an unsuccessful sortie a few days ago, and had to retire under their forts. The Carlists have blockaded several towns in the province of Barcelona, and in an engagement with the Republican troops the latter had to retreat owing to a sudden reinforcement of Carlists.

Obituary of the Week.—J. S. Carstairs, B.C.S.; J. Dorward, Mad. Ret.; Major W. Betson, 18th Hussars; G. Friend, Esq., late Acct.-Gen. India Office; Vice-Admiral Sir R. J. Le Mesurier McClure, C.B.; F. Stokes, Esq., D.L., and J.P. for Hereford; J. Traill, Esq., late Metropolitan Police Magistrate; J. C. S. Watkins, late of Calcutta; Sir J. H. Cox, Bart.; Capt. T. A. Gilson, R.N.; Lieut.-Col. G. A. Vetch; Sir William Eden, Bart.; Dr. Candlish; the Hon. Mrs. Perceval; Lady Bruce.

Selections.

HOME FOR WORKING AND DESTITUTE LADS.

Eighteen centuries ago the father of a demon-possessed child brought him to Jesus with the plaintive cry "I spake to thy disciples that they should cast him out, and they could not." To-day the demon of strong drink possesses thousands in our land, and Christians are powerless to exorcise the evil one. Our luxurious style of living and our native unwillingness to self-sacrifice permits us to dally still with the tempter, when the example of our own lives is far more needed than the exhortations of our lips, if we would heal the demoniacs. Orphans and widows early deprived of their natural protectors; destitute and starving children robbed during their parents' lifetime of the food and raiment which are their rights; violence and sin, crime and heathenish vice follow in the triumphant wake of all-conquering drink, and Christians look on and say, "Be ye healed! be ye fed! and be ye clothed!" when nothing short of an universal practice of abstinence for Christ's sake—for God's sake—for the sake of perishing myriads, will stay the hand of destruction, and teach the world that the Church of Christ beats to-day with as living and vital a pulse of human and God-like sympathy as in that day when our beloved brother Paul wrote "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. Wherefore if meat make my brother to offend (or stumble), I will eat no more flesh while the world standeth, lest I make my brother to offend."

My heart bleeds for the children. Last week, at eleven o'clock at night, a mite of a boy, aged about ten, came to the Home, and craved admission. He was clothed in the veriest and fewest rags, and covered with vermin. His father lives in Ratcliff, his mother is dead; but the demon of drink has driven the humanity common to our kind from his father's heart, and although sometimes earning twenty shillings a week, his son lives on such scraps and garbage as he can pick up in the streets.

From cruel, harsh treatment his mind is almost gone, and he can only dolefully shake his head in response to many inquiries. When he came in he could scarce stand from exhaustion, poor boy! His father seldom arrived home till midnight, or even later, and then generally drunk. His first work on entering into the room would be to take the boy from the heap of rags where he lay, strip him, beat him needlessly with a strap, and then turn him out, all naked, to sit on the doorstep in the street. The neighbours were used to this, and seldom interfered. When the lad thought the father was asleep, he gently opened the window, and crept in as quietly as possible to his rag bed, and lay there till morning. It was mournful to talk to the wee child and think of his being subject to such brutality.

What can we do? "Oh," says some well-meaning reformer, "you must not take that boy from his father's care, releasing the latter from his responsibility as a parent, and permitting him to live in drink," etc., etc. Alas! this father has long since thrown off all responsibility; and as to permitting him to live longer in drink, what say you, dear reader, will you, for this man's sake, for this poor boy's sake, nay, for the sake of the welfare, body and soul, of thousands such, give up your one or two glasses of sherry, that your example, and the united example of all who do likewise, may tell heavily upon the masses; so that when we go to them, and urge them to give up the poisonous tempter, we be not silenced by the cutting reply so frequently heard upon the lips of our working-men—"You Christians are good talkers, but bad practisers. With all your love for the poor, and for us working-men, you love your sherry wine, your sparkling champagne, and your bottled beer more, far more, than you do our souls." This is strong language, friends, but I have heard such often; and upon my knees I now plead with you the cause of the children, for it is in vain for us to be cutting off a little the streams of poverty and misery here and there. *The river must be cut off from above.* The united and holy example of Christians generally must be arrayed boldly, fearlessly, and at once against the inroads of this curse of our day, the drinking customs of our land. T. J. BARNARDO.

18 *&* 20, *Stepney-causeway, E.*—(The *Christian*).

A CHRISTIAN RABBI.

Rev. Dr. Hague writes to the *Watchman and Reflector* of the Rev. Abraham Jaeger, late a Hebrew Rabbi, and now a Baptist, who has recently preached in Newark:

Can a Jew be really converted? This was the question put to me not long ago by an intelligent and active Christian in answer to my invitation to the Sabbath evening services in our chapel. Here the late rabbi of the synagogue of Mobile, Rev. Abraham Jaeger, was to occupy the pulpit, and, like Paul on the castle stairs at Jerusalem, to "speak unto the people," rehearsing the fact of his personal experience as a testimony for Christ. My answer to the question, that was uttered in a tone of set disbelief, was not original, but borrowed from a young convert of the olden time, "Come and see." Soon afterward, on the main street of the city, I met a Jew, an industrious trader, told him the whole story, and invited *him*. His answer was quick and frank: "I will not hear the man; I despise a converted Jew; be not taken in yourself; beware, I tell you; this rabbi, as you style him, is a *sham*; I have seen such, the meanest and most mercenary of all creatures. The conversion of a real Jew is an impossibility. You were born a Christian; I believe you are sincere, and if you, doctor, will preach a practical sermon, such as I know you can preach, against those vices of the time that are ruining so many young men around us, I give you my word that I will come and hear you."

"No, no," I answered, "I shall not try to lure you to my church by any such promise as that just now. But let me tell you I was not born a Christian, and in early youth actually hated religion as taught by Christ as really as any Jew ever did: so that when I came into the Messiah's kingdom it was simply by a heart-conversion, a conscious faith, the same as that of Rabbi Jaeger. Therefore, as I, a Gentile, have had such an experience myself, I am warranted in hoping for any Jew on earth. Hence I am bold to extend to you the same invitation that a true Jew 'by nature,' Philip by name, gave to his sceptical friend Nathaniel centuries ago, 'Come and see.'"

The Christian rabbi was honoured with the presence of more than one Jew on the Sabbath evening that followed. Each of those men whose words have been quoted, the incredulous Christian and the incredulous Jew, is a sample of a large class, each class embracing thousands, differing, indeed, as to the one great question touching the Gospel, but united in one article of belief, the impossibility of a Jew's conversion: united, at the same time, in the belief of that Old Testament which declared of old that in the Messiah's day God would "pour out his spirit upon all flesh," "that all the ends of the earth should remember and turn unto the Lord," that "Jacob should blossom and bud and fill the face of the world with fruit."

Exponents of both classes were brought together in the rabbi's audience. The house was crowded. A few, from the beginning, were sympathetic and receptive. The majority were doubtful, but curious, and, we may say, perhaps candidly inquiring. After the hymns, the Scripture reading, and the prayer, Mr. Jaeger commenced his address, in a manner quite simple, unpretentious we mean, in a clear, commanding, yet winning tone of voice. He appeared before them with an air and presence at once vocal with appeal to all hearts; a man in middle life, of fine physique, abounding in nervous energy, a countenance expressive of moral earnestness under intellectual control, and a style of speech that told at once of early varied and generous culture. A brief exordium, asking for kind consideration of his defective English, and a modest apology for placing himself in a position where he must seem to make himself the subject of discourse, led right to the narrative, that was indeed a testimony and an argument for "the truth as it is in Jesus," fresh and strong as was the narrative of Paul before King Agrippa. It was in a high degree self-witnessing. It disclosed an affecting heart-history which no artist, Jew or Gentile, could have originated or counterfeited. The whole series of alternating convictions, doubts, fears, inquiries, struggles, agonies, defeats and triumphs, bore witness to all alike of vital reality and of genuine character. Every one could see and feel the fact, this man's soul is transparent. Even the Jew could say, this man surely is a scholar; "much learning" (or philosophy) "hath made him mad;" he is borne away by strange illusions acting on an excitable temperament, but he is honest, earnest, means all he says; no doubt of that. Yes; even the Jew said of him "He is smart!" In fact, the obstinate Jew smiled good-naturedly, and seemed, on the whole, rather proud of him.—*The Freeman.*

MOLECULES.

We commend to the close attention of such persons as are accustomed to take part in discussions on subjects of abstract speculation the following passage from the profound discourse on Molecules delivered by Professor J. Clerk-Maxwell, at St. George's Hall, Bradford, on Tuesday evening, the 23rd September:—

Each molecule, therefore, throughout the universe, bears impressed on it the stamp of a metric system as distinctly as does the metre of the Archives at Paris, or the double royal cubit of the Temple of Karnac. No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led, along a strictly scientific path, very near to the point at which science must stop. Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent it must have been created. It is only when we contemplate, not matter in itself, but the form in which it exists, that our mind finds something on which it can lay hold. That matter, as such, should have certain fundamental properties—that it should exist in space and be capable of motion, that its motion should be persistent, and so on, are truths which may, for anything we know, be of the kind which metaphysicians call necessary. We may use our knowledge of such truths for purposes of deduction, but we have no data for speculating as to their origin. But that there should be exactly so much matter and no more in every molecule of hydrogen is a fact of a very different order. We have here a particular distribution of matter—a *collocation*, to use the expression of Dr Chalmers, of things which we have no difficulty in imagining to have been arranged otherwise. The form and dimensions of the orbits of the planets, for instance, are not determined by any law of nature, but depend upon a particular collation of matter. The same is the case with respect to the size of the earth, from which the standard of what is called the metrical system has been derived. But these astronomical and terrestrial magnitudes are far inferior in scientific importance to that most fundamental of all standards which forms the base of the molecular system. Natural causes, as we know, are at work, which tend to modify, if they do not at length destroy, all the arrangements and dimensions of the earth and the whole solar system. But though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation-stones of the material universe—remain unbroken and unworn. They continue this day as they were created—perfect in number and measure and weight, and from the ineffaceable characters impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are essential constituents of the image of Him who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist."—*The Freeman.*

WORTHY WALKING AND FRUITFUL WORKING.

(Notes for an Address at the Ladies' Meeting, Perth, Sept. 5th, from Col. i. 9—11.)

BY MRS. GORDON.

I wish to say a few words to Christian workers. We have amongst us some dear out-standing workers, whose names are associated with their work, of which we heard the other day, and are to hear to-day, interesting and quickening records. But it is not to such I speak. Each professedly Christian woman here, if she truly belongs to Christ, is a worker for Him, and ought to be a "power" (synonymous words), although she may not be able to do great things, nor to be had in praise of all the churches. Almost all present have, I suppose, some special work—a class, a meeting, or a district; while all have some home, family, or social work. All besides have it in their power to help the out-standing workers with their prayers, and in some measure with their substance—of itself an important sphere of work.

Let us look at God's order about us as workers. In verse 10 we find that walking worthy of the Lord and pleasing Him in all things precedes fruitful working: the one is taken for granted indeed, and comes in only as an adjunct of the other: "That ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work." This is not *our* order, however, for we frequently dissociate the two altogether. Many people find that it is much easier to be what is called a "good worker" than a worthy walker, because they are by nature active and bustling. Others have an idea that by working much and well they will please God, and gradually become worthy of Him. Still more frequently do we find even matured Christian workers start back from the possibility of worthily pleasing God in all things, as presumptuous. Such scarcely scruple to affirm that Paul did not mean what he says in these verses, and that he prayed for what he knew could not be answered.

Scripture is, however, full of one great safeguard against presumption. It is very interesting to find this safeguard just the same as that of the redeemed in heaven. There, as here, the song must be "Worthy is the Lamb."

Let us go back to verse 9 for this very safeguard and source of all acceptable walking and working. "That ye might be filled"—something not our own poured in; but remark that this implies emptying. Nothing can be poured into a full vessel. Some people are sorely afraid of this emptying even when they wish for it; but "fear not," let Him do it; suffering only comes from resistance.

"There is a secret in the ways of God
With His own children, which sweetens *all* he does."

But whence comes this fulness which is to be poured in? "That in all things He" (God's "dear Son") (vv. 13, 18, 19) "might have the pre-eminence; for it pleased the Father that in Him should all fulness dwell" (see also John i. 16). This fulness is remarkably expressed by Paul as "the knowledge of His will." The doing of the will is taken for granted, for when the emptying and filling process is completed, knowledge is enough to ensure action. How often we workers do come to grief just from ignorance of His will and very perfect knowledge of our own! By comparing this passage with others, however, we obtain even a clearer idea of how much this wide Will embraces. We have sanctification, *i. e.*, consecration, declared not only to be the "will of God," but to be the consequence of His will (Heb. x. 10). But see, for a more particular definition of consecration, 2 Cor. viii. 5: "They first gave their own selves to the Lord, and unto us by the will of God." I think we see that these Corinthians had been real Christians before, but not fully consecrated ones; we see also that entire consecration is what a knowledge of God's will must lead us to, and we see that it means the giving away to another our very "own selves,"—not a single bit kept for our own use. Dear friends, how many such entirely consecrated ones are present here?

A sentence from one of our speakers the other day impressed me deeply as being so terribly true; she said that "Zenana work, like all other good works, was crippled for want of funds." Why is this? Just because of the want of consecration in the Church of God. Why, if even every Christian woman in this room to-day were fully consecrated, the treasury of the Lord would be fuller than it is. None would then wish to retain jewels of value which might be sold and given to the Lord's cause; nor would one of us make a single purchase without seeking to know the "will" of the Lord about His gold and silver. It is truly a solemn thought that without this grand Will ruling every inch of our lives we are not only rendering our own works unfruitful, but we are thus hindering the fruitfulness of others. The Lord generally gives means *by* means, *i. e.*, by the prayers and purses of His people. When our will, and not His, rules, however, our very prayers are useless, or at least we have no certainty of their being useful. (See 1 John v. 14, 15.)

But let us look at the blessed results of this entire consecration. We now find the true meaning of the statement with which we began,—a walk "worthy of the Lord unto all pleasing, being fruitful unto EVERY good work." Taken with the next clause (verse 10), which may be read "growing by the knowledge of God," we have the same beautiful figure as in Ps. i. 3—the tree first filled with sap and moisture, and thus growing, strengthening, prospering, and fruiting. David, at another happy time of walking with God, grew in this manner. We are told that he "went going" and growing (2 Sam. v. 10, margin—read also 2 Pet. iii. 18, and 2 Thess. i, 3).

Then, for further results, look at these four wonderful "all's"—All wisdom; All pleasing; All might; All patience. Surely these canopy, as it were, almost every hole and corner of our lives; but lest any think their difficulties so peculiar as to stand out unsheltered, let us combine with these verses Peter's experience, when he claims for himself as well as for all future believers "ALL things that pertain unto life and godliness"—as gifts of "Divine Power" (2 Pet. i. 3).

Now, in conclusion, I will just ask you to look at one special "all," at verse 11, with THE safeguard clearly and decidedly re-stated: "All might according to His glorious power." Is not this destructive of the grasshopper system? Do you remember what that is? Let us read the report of the unfaithful spies (Num. xiii. 33): "*We were in our own sight as grasshoppers, and so we were in their sight.*" God's people to-day, as of old, sadly elevate self, and debase their Lord, when they take the position of grasshoppers in the presence of the giants with whom they have to do battle. Never can it be true, EXCEPT when we go a-warfaring on our own charges,—when we are full of the old self and the unchanged strength. No fully consecrated soul CAN be as a grasshopper, because it is "filled" with the wise "Will," with the "glorious power" of God. I cannot forbear to quote, and to ask you to ponder, word by word, this other prayer of Paul's, in which he also *means what he says:* "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work TO DO His will; DOING (mar.) in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Heb. xiii. 20, 21.)

Miscellany.

Indian Home Mission to the Santals; Report: "Whilst the Christians have been so zealous in

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spreading the truth amongst others, they are no less earnest in preserving an unblemished life. and in watching with great jealousy over their own conduct. Should any misbehave, he is at once brought before 'the five' and corrected if necessary, and although the mode of correction would not always be approved by civilized Europe, yet the fact that measures *are* taken to reprove misbehaviour is a sign of vital Christianity existing amongst them.

"There was, for instance, a young man who, in passing a heathen village, where they were engaged in Bonga-worship, had been induced to take a glass of liquor and to beat the drum. This coming to the notice of his brethren in the faith filled them with indignation, and feeling that something should be done, and yet not knowing exactly what ought to be done,—never having been instructed by us on the subject,—they called a meeting, and having brought the young man before them, asked him whether he was going to renounce Christianity altogether, or not (as they in that case would have nothing further to say to him). Upon his answering in the negative, the president of the meeting ordered two of the elders to hold 'the sinner' by the hand, upon which he took a cane and gave him a good beating, which being done, he said 'Let us pray'! and kneeling down he said to the chastised young man 'Will you please offer up prayer'! which the penitent did forthwith, and with such fervency, they say, as he had never done before.

"To illustrate another striking feature of the Santhal Church, the following will serve: Two young men had for some time neglected attending church, on which their Christian brethren determined to call a meeting for the purpose of rebuking, or, if necessary, excluding them from the Christian community. Our Mission station was fixed on as the place of meeting, in order to enable us to attend and give our advice in the matter.

"At the appointed hour we went to the place of meeting, but to our surprise found the assembly had been dismissed and the matter finally disposed of!

"On returning home from my last collecting-tour, I found that our church was too small, and felt considerable anxiety about how to get money for building a large one. In endeavouring to devise a scheme by which to build both a spacious and at the same time 'cheap edifice,' the thought struck me that it need, after all, not be such a grand affair, as the first Christians very often had not a house to assemble in at all, but met for worship in the jungles: I therefore sent 50 young man from our School to fetch poles and bushes from the hills, and in less than a week a fine Cathedral for about 600 persons, with a beautiful blue roof, adorned with golden stars, arched by the great Creator, was ready, costing 3 rupees.

"I was rather amused at the eagerness with which our brethren at our last Conference sought to get a relic from this edifice. However, so long as they do not think that they thereby can work miracles, they are quite welcome to it; there is more of it in the jungles."

TELEGRAPHIC NEWS.

Paris, 6th November: M. Buffet has been re-elected President of the Assembly; the Left abstained from voting. Motions were proposed demanding elections to fill vacancies in the Assembly; these were fixed for Thursday next.

London, 7th: The exports from Great Britain for the month of October amount to £22,187,500, and the imports to £31,750,000.—Sir John Duke Coleridge has been appointed successor to the late Chief Justice Bovill.—Numerous and serious railway accidents continue in Great Britain.—The Ministry in Canada has resigned in order to avoid a vote of censure.

8th: General Sir Garnet Wolseley held a second palaver on the 7th September with the native kings, who placed themselves entirely in his hands. The General insisted on immediate action. The Ashantees are encamped half a day's journey from Cape Coast Castle. The special correspondent of the *Times* urges instant despatch of reinforcements from home. The American Government have purchased 20 million thalers' worth of old silver from Germany.—The Spaniards have captured the filibustering steamer *Virginius*, off Cuba. The leaders of the filibusters, including General Ryan and his son Cespedes, were summarily tried and executed.

Paris, 8th: Eight members of a committee of fifteen elected by the Bureau of the Assembly have opposed the extension of Marshal MacMahon's powers. This has caused great sensation in Paris. The Versailles Ministers have resigned. Marshal MacMahon has refused to accept their resignation.

Madrid, 8th: The Carlists gained a great victory over the Republican troops on Friday last at Miranda, in Navarre. The Republicans lost General Rivera, who was killed, and General Moriones, who was wounded and taken prisoner. Two Carlist leaders were killed and two wounded.

London, 10th: Official Spanish despatches wholly contradict the reported Carlist victory.—Popular feeling in America is greatly irritated at the execution of General Ryan and the other prisoners captured in the *Virginius*. Spain declares that a despatch stopping the execution arrived too late. The Spanish frigate has been ordered to Santiago.—Mr. Gladstone in his speech at the Lord Mayor's banquet last night, said that the Ashantee difficulty teaches the desirability of avoiding relations entailing such consequences.—H.M.'s troop-ship *Jumna* has passed through the Suez Canal.

11th: Later accounts confirm the reports of severe fighting in Navarre. The result, however, has apparently been indecisive.—Spain has ordered suspension of further proceedings against the filibusters of the *Virginius*.—Egypt has shipped half a million of specie to England.—The press criticize the reticence of the Ministers at the Lord Mayor's banquet.—It is stated that Government intends despatching six additional regiments of infantry, besides artillery, to the Cape Coast.—The ship *Nagpore*, homeward-bound, from Calcutta to London, arrived in Kingstown on fire; while entering the harbour she sank three vessels.

Paris, 11th: A conciliatory compromise is expected at Versailles. The Committee of Fifteen appointed to determine the prolongation of Marshal MacMahon's powers voted 8 against 7. The powers are to date from the time of voting the constitutional laws. The minority refused the concessions.

London, 12th: A bill has been submitted to the Austrian Reichsrath authorizing a loan of 80 millions in silver for the relief of financial distress.—The captain and forty-eight of the crew of volunteers captured aboard the *Virginius* were shot at Santiago; an interruption of the Havana cable delayed the orders that were despatched suspending the execution.—The American fleet in Cuban waters has been reinforced.—There are daily letters in the *Times* advocating the consumption of Indian tea.

Paris, 13th: The Committee of Fifteen have fixed the duration of Marshal MacMahon's powers for five years beyond the present legislation. The Assembly have postponed interpellations relative to the elections for the vacant seats in the Assembly.

Madrid, 13th: Further fighting is reported to have occurred in Navarre, which, according to accounts given by the Carlists, resulted in the full retreat of General Moriones.

London, 13th: The reported intention of Government to despatch six more regiments to the Cape Coast is unconfirmed, but some reinforcements are embarking.—The executions in Cuba have caused strong indignation in America.—*Obituary:* Lord Lyveden.

PASSENGERS SAILED.

Per P. and O. Str. *Australia, November 10th:*

For Southampton.—Lady Merewether; Mrs. J. A. Smith; Mrs. Johnstone; Miss Hunter; Surgeon-Major J. Brett; Mrs. Brett and child; a lady; Mr. and Mrs. E. J. Howell; Mrs. Berg and infant; Mr. Carey; Mr. Morris; Mr. T. Counsell; Mrs. Penfold; Mr. Campbell; Lieut. Hay; Mr. J. Fournet; Mr. G. Jackson; Mrs. Donahue; and Mr. J. R. Campbell.

For Brindisi.—Mr. C. B. Target; Rev. John Fordyce; Mr. W. C. Plowden; Capt. A. C. Havelock; Mr. C. Shaw; Mr. J. P. Stewart; and Mr. J. Perren.

For Venice.—Mr. Vancutsen; Mr. Arthur V. Lazarus; Mr. F. East; and Colonel R. A. Dorin.

For Suez.—Mr. James Orr; Miss Orr; Miss Muller; and Mr. G. C. Dupont.

For Aden.—Captain and Mrs. Seton.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mooltan, November 8th:*

From Southampton.—Capt. and Mrs. Temple; Mr. and Mrs. Wrench; Mrs. Troward and 2 infants; Mr. and Mrs. Henderson; Major Playfair; Mr. and Mrs. Greville; Mr. J. R. Stevens; Mr. Wagstaff; Col. Drummond; Mr. and Mrs. Campbell and infant; Mr. A. Bachelor; Mr. Shallis; Mr. Bradley; Miss Woolhouse; and Mr. W. P. Small.

From Brindisi.—Mr. Dove; Col. Innes; Miss Martin; Mr. D. B. Colvin; Mr. P. Wigram; Mrs. C. C. Anderson; Mr. and Mrs. Warden; Mr. P. Taylor; Capt. Temple; Mr. P. Tobin; Capt. G. B. Simpson; Mr. Gompertz; Dr. and Mrs. Penny and child; Mr. W. Ainslie; Col. McIntyre; Mrs. Palmer and 2 daughters; Mr. W. H. Hodge; Mr. W. C. Wood; Mr. E. M. Fulton; Hon. L. H. Bayley; Mr. G. Kettlewell; Mr. J. W. Edwards; Mr. T. A. Redfern; Mr. J. Stone; Mr. W. Peppi and 2 sons; Dr. J. F. Barter; Mr. E. M. George; Dr. Fraser; Capt. Watts; Mr. and Mrs. Woodhouse; Capt. Howe; Dr. Durrant; Mr. T. Longmuir; Mr. Schmier; Capt. Bartlett; Mr. J. O. Donnell; Mr. McVoy; General Addison; Mr. A. Asquith; Mr. A. Money, C.B.; Major de Boubel; Mr. and Mrs. E. C. Hawkes; Mr. J. Dougall; Mr. Coe; Mr. Mackay; Mr. Cordery; Miss Abercrombie; Mr. Tucker; Mr. and Mrs. Hall; Mr. D. Morgan; Mr. Mackenzie; Mr. McMillen and child; Mr. Hamilton; and Mr. Cottam.

From Aden.—Mr. Buraleau; Mr. Eastwood; and Mr. Walsh.

Per Str. *Neera, November 11th:*

From Liverpool.—Mrs. Lethbridge, 3 children and ayah; Miss Hickie; Mrs. Hodgart and 2 children; Mrs. Clement; Mr. and Mrs. Holms; Mr. Young; Mr. R. F. Coppin; Mr. O. Jones; Mrs. and Anderson; Miss Stevens; Mr. Kirk; Mr. J. H. Burnand; Mr. Jas. Eustace; Mr. Jas. Ogden; and Captain Robinson.

From Suez.—Mr. Argiropulo, wife and 4 children; and Mr. Kitico.

Per P. and O. Str. *Deccan, November 14th:*

From Southampton.—Mrs. Peile; Miss Sandys; Miss Lane; Mr. and Mrs. Smyth; Mrs. Price; Mrs. Medley, 2 children and servant; Mr. and Mrs. Manning; Miss Taylor; Mrs. Vans Agnew, 2 children and 2 servants; Mrs. Kincaid; Mr. C. F. Simpson; Mr. and Mrs. Fahie; Mr. Johnstone; Maj. and Mrs. Ward; Miss Williams; Miss Tyler; Mrs. Raitt; Mrs. Lane; Miss Allardyce; Surg. A. D. Campbell; Mr. and Mrs. Kleinknecht; Maj. Lockhart; Mrs. Barlow; Dr. and Mrs. Mantell; Lt. Lloyd; Mr. and Mrs. Latham; Col. W. D. Stanley; Mr. Von Glehn; Mr. McQueen; Mr. and Mrs. Nash; Mrs. Mull; Mrs. Bullock; Mrs. Roberts; Mr. G. Whitton; Maj. Morgan; Miss Hammond; Mr. A. Harvey; Dr. N. Hopkins; Mr. D. K. Homar; Mr. and Mrs. Leeson; Mr. Eden; Mr. and Mrs. Higgins; Mrs. Halstead; Mr. Sowerby; Mrs. Loch; Mr. and Mrs. Ness; Dr. Knapp; Col. Waddington; Mr. E. Smith; Miss Simmons; Mr. W. Wylie; Col., Mrs. and Miss Falls; Miss Culpeck; Mr. Dickinson; Mrs. K. Sassoon and servant; Mr. Maguire; Mr. W. H. Jarvis; Mr. Gardner; Mr. Petlow; and Mrs. T. Chisholm Anstey.

From Venice.—Miss Eastwick; Mrs. Lodwick; Mrs. Steward; Mr. Pott; Mr. and Mrs. Carmichael; Capt. and Mrs. Lee; and Mr. R. Leibnitz.

From Ancona.—Mr. and Mrs. Cochrane and servant; Mr. Meldrum; Mr. Hinds.

From Brindisi.—Mr. and Misses (2) Turnbull; Mrs. Rivett-Carnac; Mrs. Richards; Miss Davis; Mr. M. G. Stewart; Mr. and Mrs. Chambers; Mr. and Mrs. Sassoon; Mr. W. Clay; Mr. J. Sigg; Mr. M. Denso; Mr. W. Gill; Mr. Drummond; Capt. and Mrs. Byng; Mr. Harvey; Mr. Pickering; Mr. Christian; Dr. Badhurjee; Dr. C. F. Khory; Mr. J. S. Taylor; Mr. Smeaton; Mr. MacIver; Surgeon Major Townsend; Mr. and Mrs. Evans; Mr. and Mrs. Pugh and child; Mr. Kieser; Mr. J. K. Hood; Mr. E. W. Winton; Mrs. Chowne; Mr. Hills; Mr. R. Anderson; Messrs. S. and M. Macnaghten; Mr. F. Thompson; Mr. Mercade; Mr. F. Barker; Mr. Seaton; Mr. F. Charriol; and Mr. Graham.

From Suez.—Lieut. Yetch.

From Aden.—Lieut. Maltby; and Sergt. McAuliffe, wife and 3 children.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

HOUGHTON—MAYHEW—October 25th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, Colonel M. R. Houghton, Bombay Staff Corps, to Elizabeth Mary (Minnie), youngest daughter of the late Alfred Mayhew, of Sydney House, Kew.

MATHEWS—MARTIN—November 10th, at Christ Church, Byculla, by the Rev. C. F. H. Johnston, M.A., Henry Melvin Mathews, Lieutenant, 2nd Queen's Royal Regiment, to Christiana, daughter of John Martin, Esq., of Westbury House, Fareham, Hants.

PADMANJI—MICHEL—November 10th, at Ahmednagar, by the Rev. S. B. Fairbank, Rev. Baba Padamanji to Hannah, daughter of Mr. G. Michel, of Poona.

DEATH.

BAYLEY—October 15th, at Maxwelton House, Dumfriesshire, Ella, eldest daughter of the Hon. Lyttelton H. Bayley, Judge of H. M.'s High Court of Judicature at Bombay, aged 20.

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